«‘AN YADIN» (QUR'ĀN, IX/29)
An attempt at interpretation
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The crucial passage of Sūra IX/29 has been variously interpreted by commentators of the Qur'ān, scholars of Ḥadīth and lexicographers. In recent years F. Rosenthal, C. Cahen and M. M. Bravmann have dealt with this obscure passage. The following lines survey some of the Muslim interpretations of the expression ‘an yadin and attempt to arrive at a satisfactory conclusion.

I

Abū ‘Ubayda (d. 209 AH) explains the expression ‘an yadin as yielding on the part of the subdued by payment (scil. of some tax) under compulsion. Al-Kalbi (d. 146 AH) is said to have interpreted the expression by yamšūna bihā, they are to bring the ḡizya walking. This interpretation is quoted as an anonymous opinion by Abū ‘Ubayd. To Abū ‘Ubayd (d. 224 AH) himself is attributed a similar explanation of yadin: the payer would not come riding, nor would he send the ḡizya by a messenger. Abū ‘Ubayd records other interpretations: ‘an yadin denotes payment of the ḡizya in cash, or that the payer should stand while the receiver of the ḡizya remains seated. The latter interpretation is recorded by al-Nahhās (d. 338 AH) as an interpretation of a ṣahābi, al-Muqīra b. Šu’ba and accepted by ‘Ikrima (i.e. the mawlā of ‘Abd Allah b. al-‘Ab-

2. ABU ‘UWAYDA, Mağāz al-Qur’ān, I, 256 (ed. F. Sezgin; and see AL-QASSAS, Aḥkām al-Qur’ān, III, 122 (Cairo, 1347 AH); and see L.’A., s.v. ydy (vol. XV, 424, ed. Beirut).
4. K. al-Amwāl, p. 54: qāla ba’ḏuhum (Cairo, 1353 AH).
5. L.’A., ibid.
6. al-Amwāl, ibid.
bās) 1. In fact this interpretation, included in the famous conversation of al-Muğira with Rustum, is recorded by al-Suyūṭī (d. 911 AH) 2, but is given not as an explanation of 'an yadin, but of the following phrase wa-hum şāgirūna. Ibn al-'Arabi (d. 542 AH) rightly remarks that this explanation refers to wa-hum şāgirūna 3; his gloss is quoted by al-Qurṭubī (d. 671 AH) 4. Al-Suyūṭī records interpretations of early scholars. Qatāda (d. 118 AH) rendered 'an yadin by 'an qahrīn, under compulsion. Sufyān b. 'Uyayna (d. 198 AH) explains that it denotes payment of the tribute in person, not through a messenger 5. Abū Sinān explains 'an yadin by 'an qudratīn, ability (i.e. being able to pay or having the ability to collect the tax—the definition is ambiguous) 6. Abū Bakr al-Siḡistānī (d. 330 AH) records three interpretations: 'an qahrīn, by compulsion on the part of the receiver and humbleness on that of the payer, 'an maqdiratīn minkum 'alayhim wa-sultanīn, strength and power of the receivers of the tribute in relation to the payers, 'an ināśīn, as recompense for a favour, i.e. the acceptance of the gīzya and leaving their life to them is a favour and kindness 7. Similar explanations are given by Rāḡib al-Iṣfahānī 8. Abū Ḥayyān (d. 754 AH) records another explanation of Qatāda: the hands of the payers should be lower than the hands of the receivers of the tax 9. Two other explanations recorded by Abū Ḥayyān are the interpretation of the recompense for favour and the interpretation of the power of the receivers and the humbleness of the payers 10.

Three interpretations recorded by Abū Ḥayyān specially deserve to be stressed: the first one renders 'an yadin, 'an ǧamāʿatīn.

2. al-Durr al-manṣūr, III, 228 (Cairo, 1314 AH: reprint offset: Teheran 1377 AH).
5. Recorded by al-Nahḥās anonymously, op. cit., ibid.; comp. above n. 5.
6. al-Durr al-manṣūr, ibid.
7. Gārīb al-Qurʾān, p. 158 (ed. Muṣṭafā ʿInān, Cairo 1355 AH); see for gīzya: ibid., p. 79.
8. al-Muṣrādat, s.v. yad (Cairo 1324 AH).